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A  
LEARNED  
SERMON HAND-  
LING THE QUESTION  
of Ceremonies, controuert-  
*ed in our Church*

By Roger Hacket Doctor in  
Diuinitie.



AT LONDON

Printed by FELIX KYNOSTON, for  
*Cuthbert Burbie, and are to be sold at his shop*  
*at the signe of the Swan in Pauls*  
*Churchyard.*  
1669.

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**SERMON**  
**ON**

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1662.



**Psal. 122. v. 6.**

*O pray for the peace of Hieru-  
salem, they shall prosper  
that love thee, &c.*



**T**HE Hebrew word  
signifieth ei-  
ther to desire to pray  
for, & that earnest-  
ly, or diligently to  
enquire and seeke  
after. In the sentence David, one thing  
I have desired of the Lord, and that I  
will requere, even that I may dwell in  
the house of the Lord all the times of  
my life. Likewise Anna speaking of  
her sonne Samuel, I desired him of the  
Lord, and in this sence the word is  
five times used in one verse, in that an-  
swer God maketh to Salomon: *Do  
not ask thee self asked this thing: and  
ask not for thy selfe long life, nor*  
*riches*

*Psal. 127. 4.*

*1 Sam. 1.*

*10.*

*1. Reg. 3. 11*

2  
ther hath asked riches for thy selfe, nei-  
ther hath asked the life of thine enemies,  
but hath asked for thy selfe, under-  
standing to beare iudgement: and that it im-  
porteth an earnest desire, may the bet-  
ter appeare: because that from this  
roote is deriued the growe of  
hell, which still craueth but is neuer  
satisfied, as the Prophet Habacuck  
speaketh, he hath enlarged his desires  
as hell.

*Hab. 2. 5.*

Or this word signifieth sometimes  
to aske and inquire after, in which  
sence the Princes to Baruch, when he  
had read out of a booke, that which  
Jeremie called him to write, they  
asked, and as commonly they read, they  
examined Baruch, saying, how dost  
thou write these words out of his  
mouth? so when the Gibeonites had  
told to Ioshua, & the governors of Is-  
rael, a faire tale about their old bottles  
and garments: It is said of Ioshuah and  
the Governours, that they gave cre-  
dence to their speech, and did not  
ask and enquire of the mouth of the  
Lord. In which sence also God saith  
by his Prophet Isaia, I was souped of  
them

*Ier. 36. 17.*

*Ioshu. 9. 14.*



them which did not *forly* or *inquire* *Interrogate*  
 after me. Whether this 7. shew  
 vnto you that out of this twofold sig-  
 nification of this word, the ancient *Austin, la-*  
 Fathers, as *Cher*, read: some pray for *rome, Pro-*  
 the peace of Hierusalem, *rogate*, some *per, in their*  
 inquire after *Interrogate*. The word *comment,*  
 is that signifieth peace, noteth *on this*  
 some time, that outward peace, in *place.*  
 which men freed from all feare of the  
 enemy, liue in quietnesse: sometime  
 that inward peace of soule and con-  
 science, in which the godly are at  
 peace with God. In the first sence, this  
 word is taken in the 29. psalme, where  
 David saith, the Lord shall giue  
 strength vnto his people, the Lord  
 shall giue vnto his people the *blas-*  
*phemy of peace*. In the same sence Iere-  
 mies place is to be vnderstood, where  
 he aduiseeth the Iewes, to seeke for the  
 peace of Babel; into which they were  
 to be carried captiue; because in the  
 place thereof they should haue peace.  
 So againe in some places it is taken  
 for that inward peace of conscience,  
 in which the godly are at peace with  
 God. In which sence: Eliphaz to Iob,

*Psal. 29. 11.*

*Jer. 29. 7.*

*Iob. 22. 22.* acquaint thy selfe; I pray thee, with  
 thy God; and make peace; thereby  
 thou shalt haue prosperitie. So God  
 to *Jerem. 16. 5* to Ieremie; moune no more, nor pray  
 for this people; because I haue taken  
 away my peace from these people, e-  
 uen my mercie and compassion. Whe-  
 ther this; euen to shew, that they must  
 pray and seeke after, not onely for the  
 outward peace of Hierusalem; in  
 which being freed from feare of  
 outward violence they may liue in  
 quiet; but for Hierusalems, inward  
 peace; by which shee is at one; and  
 peace with God.

From the word *shalom* here, which  
 signifieth, to loue; is deriued  
 which signifieth loue, and which  
 signifieth holinesse; out of which we  
 may gather, that they that loue Hieru-  
 salem must loue her w<sup>th</sup> an holy loue;  
 which is deriued from *shalom*, which  
 sometime signifieth to be peaceable;  
 or to pacifie; in which sence Tremelli-  
 us here readeth *tranquilli sunt animi*  
*scilicet* that is, the louers of thee are of a  
 peaceable disposition. The Chalde-  
 Paraphrast, they shall rest in peace.

Some.

Sometime to be happy or fortunate, to abound; in which sense the Septuagints here read *et dñs eis abundabit*, abundance to them that loue thee. Our translation, Let them prosper. Ierome, Prosper, in their commentaries on this place, let it be well with them.

This then is the meaning of the Prophet Dauid, Pray, and earnestly desire, yea and by seeking inquire after those things which may make for the outward and inward peace of Hierusalem: surely they that loue her, in an holy loue, they are of a peaceable disposition, and shall abound with all things that are good. Yea O Lord giue to them of thy peace, and let it alway goe well with them.

In the vnfoldings of which the Prophets meaning, that we may the more orderly proceede: consider I pray you with me, first the occasion which moued Dauid to deliver this speech; secondly to whome he delivered this speech; It was to the Priests that attended on the arke; to the people, that by their tribes came vp to Hierusalem, and to the Gouvernours of the

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Some.

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3  
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In the vnfoldings of which the Prophets meaning, that we may the more orderly proceede: consider I pray you with me, first the occasion which moued Dauid to deliuer this speech; secondly to whome he deliuered this speech; It was to the Priests that attended on the arke; to the people, that by their tribes came vp to Hierusalem, and to the Gouvernours of the

people, that sat vpon the thrones of David the seates of iudgement. Thirdly, the speech deliuered to the Priests, O pray for, to the people earnestly desire, to the rulers and governours, by diligent inquirie seeke after, for those things which make Hierusalem to be at peace, principally with God, then with the world. Fourthly, the reason of the exhortation, they that loue Hierusalem, they will be of a peaceable disposition, and will seeke for her peace: or as some read, they shall not onely be hereby knowne to be louers of Hierusalem; but it shall be well with the, they shall abound with all things that are good. Of which whē we haue briefly spoken, we will seeke to fit it to these present times.

Of the first let vs first entreat: The occasion which mooued David to deliuer this speech of exhortation, to the Priests, People, and Rulers. When the Lord God had often spoken by his Prophet Moses, concerning the arke; that he would choose him a place amidst the tribes of Israel, to put his name there; where the arke the Sacrament

Deut. 12.

5. 6. & 7.

v. 16.

6. 14 v. 23.

6. 16. v. 2.

11.

6. 31. v. 11.



ment of his presence should for ever  
 abide. And when Dauid a thousand  
 yeares after that the arke was made,  
 had vowed a vowe to this mightie *b Ps. 132. 2.*  
 God of Iacob, that he would not goe  
 vp to the tabernacle of his house,  
 nor come vp vpon his bedde; that he  
 would not suffer his eies to sleepe, nor  
 his eielids to slumber, vntill he had  
 found out a place for the Lord, an ha-  
 bitation for the mightie God of Ia-  
 cob. And when he <sup>c 2. Sam. 6.</sup> with thirtie thou-  
 sand chosen of Israel, <sup>1.</sup> with Psalteries, <sup>d v. 5.</sup>  
 singing, and much melodie, tooke the  
 arke of God out of the house of Abi-  
 nadab, with a <sup>e v. 9.</sup> purpose to place it in  
 Mount Sion: but feared then to doe it,  
 because <sup>f v. 6. & 17</sup> the Lord in wrath had killed  
 Vzzah, for staying the arke with his  
 hand, when the oxen shooke it. And  
 when after he had heard from many  
 that God blessed the house of Obed-  
 Edom, where for three moneths after  
 the death of Vzzah the arke remain-  
 ed, <sup>g 1. Chro. 13</sup> he charged the cheife fathers of  
 the Leuites (whose office it was and <sup>3.</sup>  
 none others to carry the arke of God)  
 to sanctifie themselues, and their <sup>h v. 12.</sup>  
 brethren

brethren, <sup>l</sup> for the Lord had made a  
 breach amongst them, because they  
 were not there at the first, and because  
 then they sought not. God after a due  
 order, <sup>k</sup> who beeing sanctified and ha-  
 uing on them linnen garments, like as  
 had all the fingers, yea and David the  
 king, <sup>l</sup> they together with the Elders  
 of Israel, and captaines of thousands,  
 brought the arke of the couenant,  
 with shooting, melodie, great ioy, and  
 the sound of trumpets, and <sup>m</sup> placed  
 it in the midst of the tabernacle,  
 which David in Mount Sion had cau-  
 sed to be pitched for it. And although  
 even then <sup>n</sup> Michol Davids wife, did  
 therefore despise him, because so ar-  
 raied he daunced before the arke, say-  
 ing, <sup>o</sup> O how glorious was the king  
 of Israel, which was vncovered to day  
 in the eyes of his maid seruants, as a  
 foole: yet he did not onely approoue  
 his fact by reproouing her, but glad  
 to see, that after a thousand yeares the  
 Lord had accomplished his promise  
 that the <sup>p</sup> arke of his strength was  
 come into his rest, <sup>q</sup> that the Lord had  
 chosen Sion and loued to dwell in it,  
 say.

2v. 15.

4v. 27.

1v. 35.

m 1. Chr.  
16. 1.n 2 Sam.  
6. 16.

o v. 10.

p Ps. 132. 8.  
q v. 14.

saying, this is my rest for ever, here will I dwell. Ioying also at the heart to see the readie obedience of the Elders, Worthies, and people, in seconding the command of God, and furthering him in his godly desires: he maketh this congratatorie psalme of praise and thanksgiving; saying, <sup>a</sup> I was glad when they said unto me, we will goe into the house of the Lord; and after in this psalme, speaking to the priests that attended on the arke, to the people that by their tribes were to come to Hierusalē, there to offer before the Lord: and to the Elders, which on the seates of Iudgement gave sentence there; to them all he saith, O pray for the peace of Hierusalem, let them prosper that love thee.

<sup>a</sup> Ps. 132. 8

This was the occasion that moued David to deliver this speech. Now let vs in the second place consider to whome he spake it, even to the priests, people, and rulers. To the priests, for since the arke was now placed in Hierusalem, there to continue his aboad, vpon which it was their office to at- <sup>b</sup> Exod. 28. tend, not onely there to offer the dai-

ly

ly sacrifice, but there also to make attonement vnto God, for the finnes of the people. It behoued them greatly, to pray for the welfare of that holy citie; yea and about the common manner of the vulgar people, <sup>c</sup>to sanctifie themselves; least for their sakes God should abhorre the sacrifices which he himselfe ordained, <sup>d</sup>as in the daies of Helie, or make a breach with his people; <sup>e</sup>as in the late slaughter of Vzra. And yet not to them onely doth the Prophet Dauid here speake, but to the people also; for when <sup>f</sup>God had appointed them that thrice every yeare on their sollemne feasts, they should appeare before the Lord Iehouah, in that place which the Lord shall choose to put his name there; and accordingly they did, <sup>g</sup>the feast of vnleauened bread, at the feast of weekes, and at the feast of tabernacles; to which Dauid in this psalme giueth witness, <sup>h</sup>thither the tribes, even the tribes of the Lord goe vp, a testimony vnto Israel: to giue thanks vnto the name of the Lord. Theirs it was also, as wel as the priests, in their godly desires,

<sup>c</sup> 1 Sam. 3.

8.

Exod. 29-4

<sup>d</sup> 1 Sam. 2.

27.

<sup>e</sup> 1 Sam. 6.

17.

<sup>f</sup> Exod. 23.

17. 34. 23.

<sup>g</sup> 2 Cor. 8.

13.

<sup>h</sup> Ps. 4.

sires, to wish for the peace of Hierusalem, and in their holy obedience to procure that God might still continue favourable vnto her. And because the welfare of Hierusalem consisted, not onely in the prayers of the priests, obedience of the people, but in the wellruling of the cheife gouernours: to them as to the third and cheife estate of this bodie politique, David here speaketh, that they should carefully seeke for those things which should make for Hierusalems peace: for although in these severall cities, the tribes of Israel had their rulers, and such which heard the causes of the people, yet in Hierusalem was placed the cheife seate of iustice, there was the Senadrim, the counsell of the seauentie Elders; vnto whom were referred all causes of weight, both in matters concerning God, and his worshippe, as the state ciuill of the kingdome: the which David in the verse before sheweth, where he saith there is ordained the seate for iudgement: even the seates of the house of David. Therefore called

i Dent. 16.

18. 17 5.

21. 19.

Ruth. 4. 1.

i Dent. 17.

8. 21. 19.

3. 19. 20. 21.

11. 19.

22. 19.

v. 5.

led the seates of Dauid, because he was then their king, and from him had they power to command. Thus much for the persons, priests, people, and rulers, to whome he addressed his speech.

Now thirdly, let vs speake of the speech it selfe, of that which he requirith of them. Of the Priests, that they should pray; of the people, that they should desire; of the rulers, that in the best of their indeavours they should seeke for those things that should make for the inward and outward peace of Hierusalem: that should make Hierusalem at peace with God, and at peace with the world. Not onely for her outward peace and happinesse, that shee may be freed from violence, and live in securitie, without all feare of forraigne enemies, as Chrysostome speaketh: but that her children, as the twinnes of Rebekah, doe not struggle within her; for that shall not be but with her great paine, and greater griefe: may also be all that shee may be at peace with her God: The which all Caluim fully expretheth, saying,

*Comment.  
on this  
place.*

ing, <sup>b</sup> he exhorteth all the Christians, <sup>b</sup> *Comment.*  
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 their prayers for the happy estat of that <sup>place.</sup>  
 holy citie: for <sup>c</sup> since as Beza truly ob- <sup>c</sup> *paraphrast*  
 served, the safetie of Prince, Priest, and <sup>on this</sup>  
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 for Hierusalem, and for the safetie and  
 wel-fare of all them that love and fa-  
 vour her. As if he had spoken first to  
 the Priests, O ye Priests which should  
 be peace-makers, and seeke to recon-  
 cile the people to their god, by whose  
 holy praiers, <sup>a</sup> as by the prayer of  
 Moses, not only Israel prevaileth, and <sup>Ex. 17. 9</sup>  
 Amalech is put vnto the worst; but by  
 whose holy life, and lovely conversa-  
 tion, the people of God are mightily  
 perswaded to honestie of life, and a  
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 versations, the people to abhorre the  
 sacrifices of the Lord, and therefore to  
 be abhorred of the Lord. As Moyses  
 to Aaron, <sup>a</sup> what did this people to <sup>Ex. 32. 21</sup>  
 you,

led the seates of Dauid, because he was then their king, and from him had they power to command. Thus much for the persons, priests, people, and rulers, to whome he addressed his speech.

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 ing,

*be comment.*  
*on this*  
*place.*



ing, <sup>b</sup> he exhorteth all the Christians, worshippers of God, that they make their prayers for the happy estat of that holy citie: for <sup>a</sup> since as Beza truly observed, the safetie of Prince, Priest, and People, seemed to consist in the preservation of that citie: let all sorts pray for Hierusalem, and for the safetie and wel-fare of all them that love and favour her. As if he had spoken first to the Priests, O ye Priests which should be peace-makers, and seeke to reconcile the people to their god, by whose holy prayers, <sup>c</sup> as by the prayer of Moses, not onely Israel prevaileth, and Amalech is put vnto the worst; but by whose holy life, and louely conuersation, the people of God are mightily perswaded to honestie of life, and a brotherly vnitie; seeke ye the peace of Hierusalem, and doe not yee either by your variance trouble and make muddy her pure and sweet waters, or cause by your ill liues and dishonest considerations, the people to abhorre the sacrifices of the Lord, and therefore to be abhorred of the Lord. As Moyses to Aaron, what did this people to you,

b Comment.

on this

place.

c paraphrase

on this

psalme.

Ex. 17. 32

1

10. 11

10. 12

10. 13

10. 14

10. 15

10. 16

10. 17

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10. 29

10. 30

10. 31

10. 32

10. 33

10. 34

10. 35

2. Sam. 6.  
17.

Exod. 23.

1.

Deut. 5. 1.

27. 9.

1. Sam. 3.

10.

Deut. 1. 16

1. Chron.

19. 6.

12. 22. 23

you, that you should bring so great a sinne vpon them. And to you O yee people of God, seeke yee the peace of Hierusalem; doe not yee by your vnconferate zeale, your vnholied hâds, seeke to staye the tottering arke of Gods troubled Church; f. lay to your hearts the death of Vzza. Your good intents must haue warrant from the Lord, goe yv to Hierusalem, there consult with the mouth of the Lord; for flesh and blood are ill advisers in matters concerning God. As the Lord spake to Israel, so to you, if so be you will preuaile with him; f. heare O Israel and hold thy peace, rest content with his good pleasure, and say with Samuel, <sup>h</sup> speake Lord thy servant heareth. And to you the Governours of the people, <sup>i</sup> which sit on the seats of iustice to iudge for God in the cause of right; the peace of Hierusalem must be the scope of your iudgements, the forth and end of your desires, <sup>k</sup> let the feare of the Lord be alwayes with you and since you are the pier of the kingdom, providently forsee the armes of authoritie, powerfully

erfully

erfully procure the peace of Hierusalem: it is not enough for you with the Priests to pray, or people to desire; but you must, in the best of your endeavours seeke, and seeking finde, and finding worke forth the peace of the Church and kingdome which you governe: for you execute not the iudgements of man, but of the Lord. Therefore thus shall ye doe in the feare of the Lord, faithfully, and with a perfect heart. In this manner Dauid aduiseeth Priests, People, and Rulers, to seeke the peace of Hierusalem. Thus much for the exhortation: now let vs speake of the reason, why Priest, People, and Gouvernours should seeke the peace of Hierusalem.

d 1. chro.

19.9.

The reason is twofold, which is gathered out of the words that followe, *They that loue her shall prosper*. First, if they seeke her peace, it will be an euident argument that they loue her. Secondly, they shall not leese the fruite of their labour, God shall make them to prosper: as if he would haue said, seeke the peace of Hierusalem, thereby shew forth your loue vnto her, and

B

cause

e comment.  
on this  
Psalme.  
f Comment.  
on this  
Psalme.

cause the God of blessing for the peace you procure her, to poure down his blessings vpon you and yours: *they that loue her shall prosper*. Otherwise knowe, that as there were many in the daies of Dauid, which for all their faire shewes, as *Chrysostome* speaketh e had euill will at Sion, yea and that as *Musculus* obserueth, f who in hearts were ioyned with the professed enemies of Hierusalem peace, and vnder hand sought to trouble and vnquiet her estate: so certainly, although for a while they were not seene nor discerned of men, but were honoured of many, as men of a deepe reach and politique carriage; yet were they then despised of the Lord, and in the appointed time, God shall cause them to be taken in their owne wiles, and will preferue his Hierusalem from harme. This is that which *Isaiah* after *g Isa. 54. 15.* prophesied of the Church, & *Behold the enemy shall gather himselfe, but without me saith the Lord, who soeuer shall gather himselfe in thee against thee, shall fall. Behold, I haue created the smith, that bloweth the coales in the fire, and him that*

that bringeth forth an instrument for his worke; I haue created the destroyer to destroy; but al the Weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. Pray for therefore, and seeke the peace of Hierusalē, in so doing, you shall shewe that you doe loue her, & for this your loue in seeking her peace, God shall make you prosper. Thus much for the opening of this text: now let vs seeke to fitte it to these times.

This Hierusalem is a figure of our Church, this Dauid a figure of our king, the placing of the arke on Mount Sion, which before wandred here and there, through the tribes of Israel, and had no settled and abiding place; a figure of the Gospel of Christ Iesus, which although it hath had long abroad in this land, (as the arke in Israel) yet it seemed to many of vs, to haue no sure ground of a continuall abode: till the Lord God in loue to our nation, and fauour to his Church, settled (as the arke on Mount Sion) the imperiall diadem of this kingdome, vpon the

person of our renowned Soueraigne, and of his most royall and euer blessed issue. The which, as it hath of all sorts of people beene most gladly acknowledged; so the better to remember vs of this and other our loyall duties, let me speake vnto you as sometime did Dauid vnto his people, *O pray for the peace of our Hierusalem, the Church of England, let them prosper O Lord that loue her.*

In which my discourse, that I may the more distinctly proceede: obserue with me, first, the cause of this my exhortation; secondly the exhortation it selfe: first to you my brethren of the ministrie, as Dauid to the Priests: secondly to you of the people, as Dauid to the tribes of Israel: thirdly to our Gouvernours, as Dauid to them that sate on the seates of iustice. Thirdly, the reason why all estates should receiue this exhortation, because they that loue Hierusalem and seeke her peace, they shall prosper.

Concerning the cause of this my speech, since this Hierusalem resemblith the Church whereof we are members

bers; which as *Ierom* speaketh <sup>b</sup> is not *b Ierom*  
 fully builded, but is daily a building: *Comment.*  
 wherein , not dead but liuely stones *on this*  
 are laid , on the foundation of the A- *psalme.*  
 postles and Prophets, Christ Iesus be-  
 ing the head corner stone. And wher-  
 as during this our building , many the  
 eaduersaries of Iudah and Benjamin  
 (of God and of his trueth) haue come *e Ezr. 4. 2.*  
 to our Zerubabell and cheise fathers,  
 and sayed vnto them , we will build  
 with you , for we seeke the Lord your  
 God as ye doe: But purpose indeeded *d Ezr. 4. 4.*  
 to discourage the people, and trouble  
 this building: Nay since we cannot say  
 of our Church and builders, as David  
 there of that Hierusalem, e that it is a *Ps. 122. 3*  
 citie which is builded at vnitie in it  
 selfe; but we may euery where heare  
 men complaining of, and taxing our  
 many iarrings & idle disagreements;  
 Let no man aske the reason , why I  
 take vnto me these words of exhorta-  
 tion, *O pray for the peace of Hierusa-*  
*lem let them prosper that loue her.* Whe  
 many in our Church walke after the  
 flesh, not after the spirit; seeking to  
 serue their owne phancies and world-

ly respects, and not the truth of Christ Iesu in the singlenesse of their hearts. When many as we may see stumble at straws and leape ouer blockes, straine at gnats and swallow camels, tithe minre and commyn, & leaue the greater matters of the lawe neglected. Nay when many in stead of a good zeale, for Gods glorie and for his truth, bring strange fire, such which neuer burnt on Gods altar, but was fetched from the fire of hell it selfe; as though without it Gods truth could not stand, nor we be known to be the seruants of God, except we weare the cognizance of the deuill. When the words and deeds of many are full of malice, hatred, and bitter speakings; Let no man maruell that I plead the cause of our common mother, I mean the Church of England, which is marked, nay torne with our dissensions; yet which carefully seekes the quiet of her children, but they will not be quieted. And yet without offence, let me speake vnto thy motherly affection, O mother Church, which canst not abide to haue thy life-child devided, nor canst



canst brooke in patience the cries and  
skreeches of thy naturall children. Al-  
though thou holdest them in the lappe  
of thy motherly compassion; & dan-  
liest them in thy armes of ioy; al-  
though thou feedest their diés with  
goodly sheives; and cheereatest with  
pleasing sounds: nay although thou  
giuest them to sucke of the teares of  
thy breast, yet thou shalt not still their  
cries, nor asswage their sorrowes, ex-  
cept by thy diligent inquiry thou see-  
kest, and seeking findest, and finding  
pluckest out the pinnes that sticke in,  
and are so grieuesome to the flesh. Ar-  
rise O Lord, and come vnto thy rest, *Psalm 132. 8.*  
and the ark of thy sanctuarie, let thy  
Priests be clothed with righteousness,  
and let thy Saints reioyce. For so long as  
Jonah be suffered to sleep in his sinne,  
to goe to Tharsus when he should be  
at Niniueh; there so doe the works  
that he hath yowed, & the Lord hath  
inoynd him: So long as many con-  
gregations are as sheepe without a  
shepherd, and doe neither heare at  
home, nor may well beare abroad  
their Christian duties, the things that

make for their peace. So long as many of our brethren, haue put themselves to silence, or are silenced by other, leauing to preach, nay to instruct their flocke in the first elements and principles of Christianitie: So long as those monthly sermons imposed by Canons are not performed; and those wonted Lectures in the head-townes of this Countie, where the congregations are great, and the preaching seldom, are wholly neglected. Inasmuch that with vs it is now come to passe, that we haue lesse preaching, but no more praying. Howe can we but complaine our selues vnto our mother Church; and shewe vnto her that the Iesuites, seedmen of sedition, and brokers of impietie, by this our silence doe make their aduantage: and that the enuious man whilest we thus sleep soweth amongst vs the tares of pophaneesse and wickednesse of life by which the peace of our Hierusalem is in likelihood, greedily to be impeached, and the shippe of this Church and kingdome to be troubled. Mauer not then, why to you, I vse these words of  
 exhor-

exhortation, *O pray for the peace of Ierusalem, let them prosper that love her.* In a word, since the recusants & halfe recusants are multiplied in this land, make mention with ioy of the fall of our brethren; and euen towards vs, men otherwise conformable, but impugnors of their errours; by their false suggestions and slanders doe shewe their enmitie: seeking by the disgrace of our persons, to worke a dislike of the truth we teach. Since there are many Michols scoffing at our Davids, because they are arrayed in white linen garments: many Vzzaes of the lay people, which in a blinde deuotion thrust themselves too farre in Cleargie causes: many oxen which in quiet should beare the atke; the Church of Christ Iesu, which through their boyerous and troublesome carriage, doo cause it euen to shake and totter. Let no man farther seeke and inquire, why as David then, so I now, to the priests, people, and rulers should say, *O pray and seeke for the peace of Ierusalem, let them prosper that love her.* Thus much for the causes of this exhorta-  
 261 W on,

on: now let vs speake of the exhortation it selfe.

First to you my brethren, which do refuse to yeild vnto conformitie, remember you are the masons which haue in your hands these liuing stones, which are to be laid in the house of your God: for your brethrens sake, & the loue you haue vnto the house of your God, neglect not your calling: you knowe that the enemies of our Church are many, that your silence giues way to their proceedings; why should this be spoken of you in Gall and Askalon, that you will no more labour in the vineyard of the Lord? Why should you withdraw your blessed helpe, and defraud the people of your charge, of that sweet comfort which by your ministry they once receiued? Should a crosse and a surplice thrust you from your needfull labours, and make you forget what Paul saith, *What is me if I preach not the Gospel?* Should a crosse and a surplice cause you to rend the seamless coat of Christ Iesu, nor to regard the peace of our Hierusalem?

1. Cor. 9.  
16.

What

What is a linnen garment? for let me first speake of one, when with one breath I cannot speake of both: is it simply sinnefull? thou doest not so thinke. For then <sup>b</sup> God would not <sup>b</sup> *Exod. 28.* haue commanded it vnto the Leuites, <sup>40.</sup> neither would <sup>c</sup> Dauid being no Le- <sup>c</sup> *1 Sam. 2. 18* uite, in bringing the arke vnto Mount <sup>c</sup> *1 Cro. 15.* Sion, of his own proper motion, with- <sup>27.</sup> out any speciall warrant from God, haue worne it. Feare not <sup>d</sup> Michols <sup>d</sup> *2 Sam. 6.* scoffe; although shee therefore repute <sup>21.</sup> thee a vayne man, yet was Dauid there- fore approoued of the Lord. It is true, the Leuiticall lawe, together with her rites and ceremonies are abolished; neither hath Christ or his Apostles, expressly commanded the vse of a white linnen garment vnto vs: what then? should nothing be vsed, or receiued in the Church, which is not warranted by the expresse letter of the word? where then, as *Austin* speakeeth, <sup>e</sup> doest thou <sup>e</sup> *August.* read in the scripture, that good friday, <sup>Nebrius</sup> the feasts of Christs Natiuitie, resurre- <sup>epist. 117.</sup> ction, ascension, and comming of the <sup>Basil de Spi-</sup> holy Ghost are to be celebrated? <sup>rit. Sancto.</sup> which yet of all Churches are kept & <sup>6. 27.</sup> obserued.

observed. Where that thou shouldst receive the sacrament of Christs body in the morning and not after supper? where that it should be ministred to women? where that children should be baptized? where that they should be baptized in the Church? where that water sprinkled on their faces should serve for baptisme? where that there should be some, which at their baptisme should witnes for them? all which and many of the like qualitie, are not expressly set downe in the plaine letter of the word; yet are they, and from all ages have bene continually vsed in the Church of God. In regard wherof, although the vse of this linnen garment be not diserely mentioned, and so warranted in the expresse letter of the word; yet since god

*i Leui. 3. 13* commanded it to the Iewes, and *4* the  
*16. 4* foure and twentie Elders, a figure of  
*4 Rev. 4. 4.* the Church triumphant, were arraied  
 all in white; since it serueth to decency  
 and order, which are alwaies commendable in the house of God; since the minist' by his white garment, is remembered to bring a white heart;  
 when

when he is to offer the prayers of the people vnto God: and that a small sin in him, as a small spot in his garment is soone discerned: the fathers in the Primitiue Church might well command, and so put in vſe the weare of the surpleſſe, or ſome ſuch linnen garment to be vſed of the miniſter, in the time of diuine ſeruiſe in the Church.

Yea vnto the vſe of this S. Bernard aduiſeth, ſaying, *b* *Ad altaris officium, ne-  
mo accedat in veſti communi, ſed quiſ-*

*b Bernard  
of the reſur.  
ſer. 2.*

*quis acceſſurus, albis induatur: Let no  
man come to miniſter the ſacrament, in a  
common garment; but whoſoever is to  
come, let him be cloathed in white.* Yea  
not onely the miniſters were arraied  
in white, but *ex catechumenis compe-*

*tentes*, ſuch which came to be baptized  
in thoſe great weekes of Eaſter &  
whitſontide, were alſo cloathed in  
white linnen garments. In ſo much,

*c Ioannes  
Diacon. de  
vit. D. Gre-  
gor. lib. 2.  
c. 49.*

that *c* *Gregorius* the great ſent certaine  
ſummes of money to *Boniſace* ( the  
firſt conuerter of the Saxons to the  
faith) to be employed for ſuch of the  
poore, which deſired to be baptized,  
but yet lacked money to buy thoſe  
garments.

garments. Yet did not the Fathers enforce this garment, as absolutely necessarie to be worne in the Church, but commended it rather as fit, by seru-  
 uing to decencie and order: the which

*m August.  
 ser. de temp.  
 163.*

may appeare out of *Augustine*, speaking of these garments. *m Oftentimes there may lie hidde a pure soule vnder a blacke habite, neither doeth it matter much, if any haue not a white garment.*

The reason of this *Celestinus*, the first of that name, bishop of Rome, giueth, in an Epistle that he writeth to certaine bishops of Fraunce, when vnder their charge some cloathed in cloakes serued in the church, leauing that garment which in former times was vsed.

*n Caranxu.  
 epis. concil.  
 inter decreta  
 Celest.*

*n We are to be distinguished from the people and other by our doctrine, not by our vestiment; by our conuersation, not by our habite; by the puritie of our mindes, not by the ornaments of the bodies. And therefore shortly after inferreth, we are not to induce the simple mindes of the faithfull vnto these, for they are rather to be taught, then to be illuded. Since this garment hath beene in this manner commanded and vsed by the godly*



ly fathers in the first Church, why may it not in the same sort be commanded to vs, and vsed of vs? If here thou shalt infer, because it hath beene superstitiously abused, many putting that holiness in the garment, that without it they thinke no seruice or sacrament can bee rightly administred. That is their error that are so miscarried; whose misinformed consciences are to be instructed in the truth. Yet I pray thee ingeniously speake, must nothing be vsed that hath beene superstitiously abused? then must we haue no Church, no word, no sacraments, no prayers, for they haue all beene most sowly abused. When *Augustine* was consulted, whether the temples of the Pagan Idols might be turned to the Churches of the liuing God? he asketh whether of Pagan men there are not made beleeuing Christians: thereby inferring, that as the worshippers of idols may become true worshippers of God, the temples of idols churches for God: so things superstitiously abused may be freed from their superstition, and retained in their vse.

But

*o August.  
public. epist.*

But other reformed Churches haue not thought meete that in the time of diuine seruice they should be vsed. Be it so. Yet thou hearest that our Church is of another minde : to weare or not weare is a thing indifferent, we giue no lawes to them, neither may their fact prescribe in matters of this nature a lawe to vs. They doe that which in their seeming best fitted the politie of their Church : and our gouernours that, which best fitteth ours. When Monache the mother of *Augustine* came to Millan, shee was troubled in conscience, because that at Rome on the saturday they fasted, at Millan they did not fast: whose troubled conscience *Ambrose* soone eased, shewing vnto her in things of that nature, that when shee was at Rome, shee should doe as they did at Rome, and when in other places, as they did in those places. *Vato Vbi*

*Aug. epist.* Church soeuer ye shall come, obserue the  
*88. Casula.* custome of that place, if ye will not haue  
 other to be offensive vnto you, or you be  
 come an offence vnto them. Marke the  
 reason of his aduise, in the end he con-  
 cludeth,

eludeth, doe not resist the bishop herein,  
 but without all scruple or despite, followe  
 that, the which thou seest him do. Which  
 aduice of Ambrose, Gregorie the great  
 in the like approoueth; for being con-  
 sulted by *Austin* the conuerter of our  
 English nation, whether he might not  
 bring into the Church of England,  
 certaine rites then in vse in the church  
 of Fraunce, which yet were not vsed in  
 the Church of Rome; receiued for an-  
 swer, *It pleaseth me that whether in the*  
*church of Rome, or in the French church,*  
*or in any other Church, thou hast found*  
*any thing, that may more please almighty*  
*God; thou wouldest carefully choose*  
*it; and that which thou hast gathered out*  
*of many Churches, thou wouldest aboue*  
*all other establish in the Church of Eng-*  
*land, which is but newly conuerted to*  
*the faith: for not the things for the pla-*  
*ces, but the places for the good things*  
*(that come from them) are to be loved.*  
 Much rather would Gregory haue ap-  
 prooued those rites, which had beene  
 before in England receiued; although  
 they neither had bin nor were in vse,  
 in the Churches of Geneva and Scot-  
 land.

*Greg. An-  
 gust. inter-  
 rogat. c. 3.*

*Beda de  
 gest. Anglor.  
 lib. 1, c. 27.*

Hierom. Li-  
cinitio. epist.  
28.

land. The which also Hierom confesse  
meth, in his epistle he writeth to Leti-  
nius, saying, *This I think briefly to ad-  
monish thee of, that those rites of the  
Church (especially which are not bur-  
some to faith) are so to be kept, as they  
hane bene deliuered from their Elders  
and that the customes of some, are not to  
be subuerted and ouerthrowne, for the  
contrarie vsage and manner of other. But  
about the all, notably Augustin de-  
ceiteth this questiō, in a discourse he ma-  
keth of the vse of ceremonies: for ha-  
uing shewed that some were general-  
ly receiued, such which were either by  
the Apostles appointed, or concluded  
on in general cōcels: at length he saith,  
there are other also, which doe vary ac-  
cording to the diuers use of sundrie pla-  
ces and countries: as that some doe fast  
on saterday, others doe not: and of which  
after he thus concludeth: all this kinde  
haue free obseruations (may be vsed, or  
may not be vsed) neither is there any  
other rule (or caution to be giuen) to a  
grave and wise Christian, then that he so  
doe, as he seeth the Church to doe, unto  
which sooner he shall happen to come. For  
when*

August. Ne.  
brid. epist.  
117.

When that which is iniointed, is not against faith, nor against good manners, it is to be reputed indifferent, and to be kept for the peace of them amongst whom you live. Since then it cannot be denied, but that the surplesse is commanded, & for the most part vsed in the church of England; that *Ambrose, Austin, Gregorie, Hierome* (sometime reputed the foure pillars of the westerne Church) aduise you, for the peace of the church in which you live, least you become an offence vnto other, and other vnto you, notwithstanding the contrarie vsages of other Churches, to conforme your selues, and to vse the same. And vnto them all, which aske the reason, why some Churches vse this garment, others doe not: I answer as Austin, who beeing demanded why Paul circumcised Timothy, but did not circumcise Titus, although there- *August. p. 97.*  
vnto he was required: that he might shew those sacraments, neither as necessarie ought to be desired, neither yet as sacrilegious ought to be damned. So I to them which aske the reason why some churches receiue this ceremonie, o-

others doe not: surely that the faithfull of God may knowe, that this ceremonie ought not to be required as absolutely necessarie, nor yet to be damned as sacrilegious and naught.

Yet thou insistest and alleadgest as a reason of thy refusall, that many good men will not weare the surples, or minister baptisme with a crosse; my loue towards them perswades me that many of them are good, and that they doe appertaine vnto the Lord. Yet I pray thee answer, are they all bad that haue conformed themselves, and vse these ceremonies? thy Christian charitie will not harbour such thoughts: nay I am perswaded, that if God should send among vs a fierie triall, that as this kingdome did afford in the daies of Queene Marie, Cranmer, and Ridley, Hooper, & Latimer, Bishops then varying euē in these ceremonies, to giue their bodies to be burned for Gods truth: so this Church would afford many, whereof some yeild to conformatie, & some do not, which with ioynt consents would witness the truth, that hath beene, and is now

nowe preached amongst you, with the  
 losse of the livelihoods and their liues.  
 Wherefore looke not alwaies so much  
 on that which good men doth, but co-  
 sider rather whether they are in that  
 good, they doe: neither let this seeme  
 strange vnto thee, that God suffereth  
 his seruants to fall in iudgement, and  
 although they would, not to see his  
 truth; call to minde the errorres of the  
 holy fathers: and why doth God this?  
 euen that all flesh, as *Chrysostome* ob-  
 serueth, might giue glorie to the lord,  
 and not ascribe to the worthe of man  
 the blessed worke of mans saluation.  
 Wherefore, since the vse of the Surples  
 is morely indifferent, which the magi-  
 strate may command to be continu-  
 ed in the Church: since it is no newe  
 thing, but auncient, which a long tyme  
 hath bene vsed, in the Church, and  
 approoued of the fathers, as seruing  
 vnto decency and order: since it doth  
 not contrarie any principle of faith, or  
 any way impugne the honestie of ma-  
 ners, although it was superstitiously ab-  
 used, and of some reformed Church-  
 es therefore not admitted, and of some

good men therefore refused, let it in al obedience & loue be vsed of vs, & for it, let vs not breake the peace of our Hierusalem, or trouble the Church in which we liue.

Yet thou saiest, thou canst not for thy conscience: what of the thing? thou canst not that art learned be so grossely deceiued; it is in his nature meerely indifferent, neither good nor euill: for if it had beene absolutely euill, the holy fathers & martyrs would not haue vsed it, or approoued it as lawfull in the Church of God.

Why then doest thou refuse it? thou saiest for thy conscience; what thy conscience? that hast so much laboured in the word, thy conscience that hast taught the magistrate commanding in things indifferent is to be obeyed. No man knoweth thy conscience but thy selfe; glose not with God, nor with thine own soule: but if thy conscience doe mis-giue thee, aske of her her reasons, weigh them with thy selfe in the ballance of Gods word, thou knowest shee may erre and be deceiued. It is no shame well to vnspeake that thou hast  
ill



ill spoken, or to retract with praise that thou hast fondly iustified. Follow wise and wel minded Austlin, seeke to guid thy zeale with knowledge, and in the spirit of meekenesse conferre with thy discrete and learned brother, and aboue all, in the humblenes of thy well meaning heart, pray vnto God, that he would open thy eies, and teach thee his truth: it may be he will shewe to thy misinformed conscience, that he did to Peter, *that which I haue sanctified call not thou vncleane:* *sa. 10.* but if the Lord shall withhold this grace from thee, and thou canst not in this be resolved in thy minde, I may not persuade thee to sinne against thy conscience. But as Paul of meates that were sacrificed to Idols; so I of these; although in their natures they be cleane, yet to thee that iudgest those things to be vncleane, they are vncleane. *b Rom. 14.* And yet then remember whose thou art, and in all meekenes possesse thy soule, and shew to vs that are contrarie minded, that although thou canst not weare this white linnen garment, nor brooke the crosse required in baptism,

good men therefore refused, let it in al obedience & loue be ysed of vs, & for it, let vs not breake the peace of our Hierusalem, or trouble the Church in which we liue.

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1<sup>st</sup> Jan. 10.

if the 15.

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this be g Rom. 14.

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tisme, that yet for the peace of Hieru-  
salem which thou doest seeke, thou  
art content to take vp Christs crosse  
and follow him. And yet when thou  
*b Mat. 5. 10* hearest that they<sup>b</sup> are blessed that suf-  
fer persecution, remember it is added;  
*c August. c- p. 50.* as <sup>c</sup> Austin obserueth, for righteousnes  
sake. It is not the punishment, but the  
cause that makes a martyr.

But it may be as some pretend,  
they refraine from this, not for consci-  
ence of the thing, for they hold it in-  
different; nor for their conscience, for  
of it in their minde they are well per-  
swaded; but for conscience of their  
weake brethren, which with the vse of  
the surplesse are offended: vnto whose  
waking soules thus I answer, that <sup>d</sup> al-  
though Christian libertie should yeild  
*d Ro. 14. 15.* to loue; that <sup>e</sup> that which is lawfull to  
*e 1. Cor. 6.* them is not alwaies expedient; nay  
*12. 10. 13.* <sup>f</sup> that they may not eat flesh, nor weare  
*f Ro. 14. 21.* a surplesse to offend their brother: yee  
when the magistrate commands them  
in the things of this nature; then is  
their libertie restrained; & that, which  
if they were free they would not doe;  
nor indeed should with the offence of  
their

their brethren inuie they are bound to  
 doe, least they should be despisers of  
 him, whome God hath set ouer them:  
 for as thy libertie must yeld to loue,  
 so must thy loue and libertie to the  
 rule of faith, which requireth of thee, a Rom. 13.5  
 to obey the magistrate commanding  
 in things indifferent; not onely for  
 feare, but for conscience sake.  
 At the which thy discrete carriage  
 if thy weake brother shall be of-  
 fended, it is an offence taken, not gi-  
 uen: better it is by thy word and en-  
 sample to lead him to the truth, then  
 by thy nice murthering to confirme  
 him in an vntruth as b Peter, b Act. 5.19  
 obey God then man; so I, better to obey  
 thy magistrate lawfully commanding,  
 then thy brother fondly swearing: the  
 Canons of our church thus decreeing,  
 then the fancie of some seueral her-  
 wise speaking: Wherefore to consider  
 since neither for the satisfaction of the  
 thing, thy conscience by nor the consci-  
 ence of thy weake brother, thou canst  
 set right by the command of the ma-  
 gistrate, in things of this nature as  
 Dauid in this psalm, so I say you, O poe-  
 ple and

and seeke for the peace of Hierusalem, let them prosper that love her.

Now to you my fellow labourers, which haue yeilded your obedience to these outward ceremonies, & haue conformed your selues vnto the times seeke for the peace of Hierusalem, reioyce not at the fall of your deceiued brethre, neither let your egar tongues, be ouer-fretting in their smarring scotes: as Christ to his disciples, so let me to you, *If at any time you suffer in you the affections of men, remember of what spirit you are:* as it is good that your zeale should be guided with knowledge, so much better if it be moderated with loue: let your fire come from heaue, not from the earth. And when you haue to deale with any either of your charge, or appertaining to the flocke of Christ Iesu, whose mindes are distastad with these new conceits, I instruct them with the spirit of benedicte, and although at the first they admit no counsell, yet let your words of wisdom, as the sweet dewes of heauen still shewer vpon them, till God by your ministration open their hearts,

Luk. 9. 55.

Gal. 6. 1.

hearts, and they with you seeke for Hierusalem's peace. Yea and since the Lords vineyard hath lost many painefull labourers, whose mouthes spake for God against the corruptions of the world; and for his truth against the errors and superstitions of Poperie: *1. Tim. 6.* stirre vp the grace of God that is in you, double your diligence; enlarge your zeale, that their wants by your labours may be supplied: for if (which God forbid) this our Church of England be ouergrown with the corruptions of sinne, or poysoned with the superstitions of deceiuing poperie, Hierusalem will neuer be at peace. And to you also let me speake, which haue the roomes of Gods messengers, but cannot carrie his message vnto his people, which in your blacke hies, do not answer the whitenes of your garments; and who, although you vse the crosse, yet are a crosse vnto the Church of God, and a scandall of your calling: seeke for the peace of Hierusalem, enlarge not you your mouthes against the afflicted, their falls will not iustifie yours: and if you will needs be med-

*f Mat. 7. 1.* meddling with the mores in their eyes,  
forget not the beams that are in yours,  
least you heare from some like spiri-  
ted to my selfe, as Iehoram did of Je-  
hu, when he asked whether it were  
peace, & what peace? whilst the whore-  
domes of thy mother Iesabel and her  
witchcrafts are in great number, what  
peace can you procure for your selues  
and for your people? when by your  
ignorance, ill ensample, and neglect  
of duty, you lead and confirme them  
in your sinne. Awake therefore with  
Jonah out of the sleepe of your sinne,  
and although it be somewhat to your  
losse, with him seeke a calme for our  
shippe, a peace for our Hierusalem in  
which you live. Thus much to you my  
brethren of the ministrie, *seeke the peace  
of Hierusalem.*

Nowe let me speake to you of the  
people (as David did to the tribes of  
Israel), which are beholders and hea-  
rers of the troubles of our Church,  
*seeke for the peace of Hierusalem;* and  
when you come into the house of god,  
to talke of matters belonging to god,  
and to his Church; take heed to your  
feete



seeke, as the Preacher speaketh, and be  
 more readie to heare, then to offer vp  
 the sacrifice of fooles, for they knowe  
 not that they doe euill. Remember  
 what the Lord speaketh by his seruant  
 Malachie, *the Priests lippes should pre- i Mal. 2. 7.*  
*ferre knowledge, and men should seeke*  
*the lawe at his mouth:* if at our mouths  
 ye will seeke it, then heare O ye peo-  
 ple: the things in question; the crosse  
 and surplesse are meere indiffe-  
 rent, such which may, yea and should  
 be vsed, when authoritie commands,  
 and againe may be disused, if authori-  
 tie forbids: if any herein despise au-  
 thoritie, and will not obey the decre-  
 ed orders of our Church, he is not  
 wholly fit to be a guide and leader vn-  
 to other; he procureth trouble to our  
 Hierusalem, and to himselfe. But as  
 for you my brethren, walke in the  
 light that hath beene shewed you, and  
 shewe your holy obedience vnto the  
 Lord: remember the times not long  
 since past, when God tooke from vs  
 our late blessed Soueraigne, how glad-  
 ly then you would haue beene con-  
 tented, (if so be there had beene any  
 that

that could haue assured you) to haue  
 enioyed the religion now professed,  
 although it had beene with the pur-  
 chase of much money, and with many  
 inconueniences, from which you are  
 now freed: and shal we now, as though  
 we had forgotten those times, shewe  
 our vnthankfulnesse to God, disloyal-  
 tie to our Prince, so waywardly im-  
 pugne his princely proceedings in the  
 crosse and surplesse, as though all our  
 religion were corrupted by these; the  
 Lord giue vs better mindes, yea he  
 hath giuen, and therefore as yee haue  
 begun, still seeke you for the peace of  
 Hierusalem in which we liue. The  
 peace of Hierusalem you doe then  
 truly seeke, when<sup>k</sup> you submit your  
 selues to them which haue the ouer-  
 sight ouer you in the Lord, and suffer  
 the good word of God, not onely  
 plentifully to dwell, but to fructifie a-  
 mongest you: for as when they of Iu-  
 dah and Ierusalem<sup>l</sup> mocked the mes-  
 sengers of God, despised his wordes,  
 and misused his Prophets, the wrath  
 of the Lord arose againtt his people:  
 insomuch that he gaue Hierusalem to  
 be

† Heb. 13.  
 17.

2. Chro. 36.  
 16.

be spoyled by the Chaldees, his temples to be burnt, his people to be slaine or carried away captiue. So whe they hearkened to the Prophets, and set their hearts to seeke the God of their forefathers; then God made their enemies tributaries to them, & themselves to prosper in all things that they tooke in hand. Hearken therefore vnto God speaking vnto you, by the mouth of his seruants, for this is to seeke the peace of Hierusalem, and to make her prosper. But whereas it cannot be, that in our congregations all should be obedient vnto the heavenly voyce; but that there should be some which by their lewde liues, and crosse behauiours, shall disturbe and trouble the peace of Hierusalem. Yours it is which are the guerdios of the church, and Sidemen chosen to second them in that office, diligently to see, & faithfully to present whatsoeuer crime and offensiue disorder: for as the sinne of some fewe, causeth the Lord to be angrie with many; so doeth the punishment of the wicked, reconcile the Lord vnto his people againe. Seeke there-

therefore the peace of Hierusalem in making presentment of the notorious offendours. Many good lawes, both lately, and long since hath beene made, for the suppressing of sinne; yet when you, which are the eyes of the Iudge, will not see the disorders; nay when you, which are sworne to detect, will not present them, how can sinne be suppressed; and in the suppressing of sinne, how can the peace of Hierusalem be procured? When Iehosaphat was much commended for his forward zeale in the cause of the lord; yet it was said, that in his daies the high places were not taken away: and the cause is shewed, A for the people had not yet prepared their hearts vnto the God of their fathers: even so, if we aske why in the daies of our Iehosaphat, these crying and offensive sinnes goe vncontrolled, are not punished, but soothed vp, continue as before: one cause is in you the churchwardens and sidersmen, you doe not prepare your hearts vnto the God of your fathers, you will not take nor giue notice of them. Wherefore as  
Christ

22. Chro.  
20. 33.

Christ to the angels of the seauen Churches, so he speaketh vnto you. I *Reu. 2. 4.*  
 haue somewhat to say against you, in *v. 14.*  
 that you foster the wicked in their *v. 20.*  
 sinnes, nay in that ye make the sinnes  
 of other your sinns, and by your win-  
 king at, and cloaking of them, plucke  
 the curses of God vpon your heads,  
 and vpon his Church: for as Ieremie  
 speaketh, *Cursed is he that doth the* *Jer. 48. 10.*  
*worke of the Lord negligently:* this is  
 Gods worke, and the cause of his  
 Church you haue in hand: shew your  
 diligence in the search of sinnes, that  
 God may turne his curses from you,  
 and you may see Hierusalem liue in  
 peace. Neither let the offendour take  
 to wrath, that for his crying sinnes he  
 is presented; but rather let him hum-  
 ble his soule, bewaile his faults, and  
 thanke God, that this occasion is gi-  
 uen him to amend. Thus let them that  
 present, seeke the peace of Hierusa-  
 lem by presenting the offendour; and  
 let the presented seeke the peace of  
 Hierusalem by repenting their sinnes;  
 and let the god of peace be at peace  
 with our Church, because shee wine-  
 D keth

keth not at the faults of her children, but reproveth and punisheth them, in them; to the example of other, and for the amendment of their wicked liues. Thus much to you of the people, the tribes of Israel, pray and seeke for the peace of Hierusalem.

*Aug. com-  
ment. in  
Psal.*

Nowe are we to speake vnto the gouernours of the people, *facti estis sedes domini indicatis*, as Austin speaketh, ye sittel on the seates of the all-iudging God, and haue authority to command from the throne of Dauid, the scepter of the king: *because they that iudge doe aske* (as Austin there noteth) *they that are iudged are asked: Interrogate, inquire after those things which make for the peace of Hierusalem.* For as Prosper after him writeth, *ad ipsas sedes propheticus sermo dirigitur, vobis ait, qui iudicaturi estis, per quos fiet conscienciarum interrogatio: discernite à superbis humiles ab implacidis separato pacatos:* that is, to the very seates (of iniustice) the propheticall speech is directed; vnto you he saith which are to iudge, by whom is to made the examination of consciences, *discerno ye the humble from the proud,*  
and

*Prosper. com-  
ment. in  
hunc locum*

and put a difference between the trouble-  
some and the quiet. It is not enough for  
you with the priests to pray, or people  
to desire; but you must by diligent in-  
quirie seeke, and seeking finde, and  
finding, further the peace of our Hie-  
rusalem, which is of God. The vnquiet  
of our Church makes vs to pray, and  
the people to desire, that the God of  
peace would dispose your hearts, to  
seeke for the things that make for our  
peace: as Athanasius, *Non pugnamus*  
*Cesar, sed rogamus*, O ye rulers, we doe  
not fight, the weapons of Christians  
are prayers and teares. Yet as Abra- *Gen. 18. 27.*  
ham to God, so I to the Gouvernours  
of our Church, *Behold I haue begonne*  
*to speake vnto my Lords, and yet am but*  
*dust & ashes*: yet not with my words, *Hierom.*  
but with the words of Hierom, *comment. in*  
*hunc locum* *Seeke*  
*after those things which make for the*  
*peace of this citie, and followe it; that by*  
*the loue of peace, ye may attaine the fruit*  
*of euerlasting blisse*. Remember you  
must giue an account of your doings  
to the Lord. Wherefore let vs make  
bould to remember you of your du-  
ties, and vpon what disturbers of our

peace you are principally to looke. First, vpon the whole and halfe recusants, and other fauourers of the Romish superstition, which if they come, are drawne to our Churches; which backbite our persons, depraue our preachings, and speake in corners against the profession of the trueth: let them not boast themselues of your fauours, for of them many vnto this day haue shoven, that they seeke not the peace of this Church and kingdome, in which they liue. Secondly looke to the open and notorious offendours, which are either publikely infamed, or detected in your courts: whose euil ensamples imbolden other to sinne, and are an offence vnto the godly with whome they liue, and a note of rebuke and shame vnto our church, when they escape vnpunished: for by their crying sinnes they disturb the peace of our Hierusalem, in prouoking the Lord to be angrie with this land. Lastly, looke to the proudly wilful & forwardly disobedient, which speake euill of authoritie, and contentiously broch and maintaine their follies,



lies, contrarie to the wholesome lawes and orders of our Church: these are seedes-men of Schisme, fathers of contention, whose troublesome and euer varying humours, cannot brooke the quiet of our Church. Thus seeke yee the peace of our Hierusalem, O ye our Gouvernours, and then doe yee which thus seeke, the priests that pray, the people that desire her peace, hearken to the words that follow, *They shall prosper that loue her.*

This is the soule and life of the exhortation, and a forcible motiue to moue all estates to seeke Hierusalems peace: *they shall prosper that loue her.* Heare ye my fellow brethren, and yee the people of God, the tribes of Israel, and yee the fathers and Gouvernours of our Church, and looke into the bosome of your hearts; if ye loue our Hierusalem which is our Church, ye will seeke for her peace, nay if ye loue her ye shal prosper, and all things shall goe well with you: but if yee doe not loue her, nor yet in truth, for all your faire shewes, doe seeke for her peace; you shall not prosper. And if

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for a while God suffer you to flourish,  
yet the sunne of your prosperitie shall  
soone set, and all your glorie shall be  
as the flower in the field, which is  
soone withered and gone. Heare O ye  
sinners, which with your crying finities  
trouble the peace of our Hierusalem,  
and cause the Lord to be angrie with  
his people, what the Lord spake to A-  
chan by the mouth of Iosuah (for  
whose sinne Israel turned his backe  
before his enemies) when he willed  
the people to stone him; and his,  
even as the death. In as much as  
thou hast troubled Israel, the Lord  
shall trouble thee this day. They that  
love not Hierusalem nor seeke her  
peace: they shall not prosper. Heare  
O ye Seminarie and Iesuites, and  
you Romish fauourites, which with  
your sedicious practises, and vniu-  
uersall deuotions, haue hindered the  
successe of the worde, interrupted the  
peace of our Church; and haue for-  
thered, if not furthered, many the rents  
and diuisions, that haue sprung up  
amongst vs: that they that hindered  
the building of the Temple, in the  
daies

Joſh 7. 25

Eze. 4. 4.

daies of *Zerubabel*, discouraged the people of *Iudah*, and procured <sup>c v. 23.</sup> of the Kings Counsaile to worke the King to forbid the work; heard after to their rebuke, <sup>d Ety. 6. 11</sup> the decree of *Darius*, that the Temple should bee builded, and that whosoever should after seeke to alter this sentence, the timber should bee pulled from off his house, and should be set vp, and he to be hanged thereon. They that loue not *Ierusalem*, but seeke to hinder her peace, they shall not prosper. Let ill spoken *Martin* heare *St Martins* Apes, which through their scandalous libels, and scurrilous iestings, haue sought to in-fame the Fathers of our Church, and haue set the sonnes against their fathers, and the fathers against their sonnes, to the great vnquiet of our Church and kingdome: that dutie lacking *Cham*, <sup>e Gen. 9. 23</sup> the discoverer of his fathers shame, for euer beares in his unhappie race the curse of his father: and that railing and seditious *Shimei*, <sup>f 1. Reg. 2. 2</sup> was by wise *Salomon* not reputed innocent, but adiudged to carrie his boary head with blood into his graue.

*Zozom. hist.*  
*Eccles. lib. 2.*  
*c. 28.*  
*Epiph. hæ.*  
*res. 69.*

They that loue not Ierusalem, but hinder her peace, they shall not prosper. Yea let all heretikes heare, which make faire shewes to colour their errors, and make semblance to one thing, when they meane another: that *Arius*, the trouble of the Church, (swearing to maintaine the Nicen faith in open shew, but priuely meaning in truth that confession of him, which vnder his hand he couertly had hid) that very night in stead of his excrements voyded his gurs, and died in a filthie place a filthie death. They that do not seeke the peace of the Church they shall not prosper. Yea heare, O yee my brethren which thrust your selues out of Gods worke, and seeme to make a rent in this our Church; that the Meletians which seuered themselves from their Patriarke of Alexandria, because in the time of persecution, hee receiued some vpon their repentance, and penance giuen, which for feare of torments had denied the faith: that this fact of theirs is noted by godly *Epiphanius*, the sixtie eight heresie, and they heretikes without an error.

*Epiph. hæ.*  
*res. 63.*

error. Nay their followers (although they tooke vnto themselves the title of the holy Church) yet were so farre forsaken of the Lord, that they ioy-  
 ned with the Arians to persecute the Catholikes; and were the greatest procurers, by their false suggestions and vntrue reports, of all the troubles of *Albanasius*, which in the reigne of *Constantine* hee suffered. They that seeke not the peace of Ierusalem, they shal not prosper. <sup>b</sup>Yea and let winckling *Hely* heare, which would not see the lewdnes of his children, nor regarde the people abhorring for his sonnes vilenes the very sacrifices of God; that God will say vnto him: I said vnto thy house, and to the house of thy father, Ye shall walk before me for euer: but now it shall not bee so: for them that honour me, those will I honour, and as for them that despise me, those will I despise. <sup>c</sup>According to this which the Lord had spoken, *Hely* broke his necke, *Ophay* and *Phynay* were both slaine in one day, the Arke of God was taken, and the glorie was departed from Israel. They that doe  
 not

*b* 1. Sam. 2.  
30.

*c* 1. Sam. 4.

not seeke the peace of Ierusalem; they shall not prosper. Yea let Ieroboam heare, which hath erected his calves of gold in Dan and Bethel, and said to the people, <sup>a</sup> it is too much for you to goe to Hierusalem; come worshippinge here: that <sup>b</sup> this thing shall turne vnto him for sinne, that a man of God shall crie against the altars that he hath made, nay that <sup>a</sup> Ahijah shall be sent vnto him from the Lord, with heauie ridings, even that God will bring so great an euill vpon his house, <sup>a</sup> that he will sweepe away his whole familie, as a man sweepeth away dungue, till it be all gone. Thus as David speaketh, <sup>a</sup> are they confounded and turned backward; as many as haue euill will at Si-on, thus shal they be, as the grasse that groweth on the house toppe, which withereth before it be plucked vp. On the contrarie, they that loue Hierusalem and seeke her peace, they shall prosper. This you may see verified in this kingly prophet David, to whome God gaue a name like to the name of the great men of the earth, and of whose loyns concerning the flesh, our Saviour

<sup>a</sup> 1. Reg. 12.

28.

<sup>b</sup> v. 30.

<sup>a</sup> 1. Reg. 14.

6.

<sup>a</sup> v. 10.

<sup>a</sup> Psal. 139.

6.

<sup>a</sup> 2. Sam. 7.

9.



Sauour came. This in Constantine the great, the peace-maker of the world, who did not onely for the quiet of the Church, assemble the first & great counsell of Nice; but before the Bishops faces burnt their inuectiue libels, which to him the one had tendered against the other, and deliuered vnto them that worthy speech, most worthy himselfe, *Ecclesia dei discensionem quoniam malo grauiorem censeo: I re-* m Zozom. hist. Eccl. lib. 1. c. 16.  
*puts the discension of the Church of god, Eccl. lib. 1, c. 16.*  
*more grieuous then any euill.* Vnto whose graue sentence let all estates subscribe, and as much as it is possible seeke the peace of the Church & kingdome in which we liue. Yea O Lord let this be in our praiers, desires, and best indeauours, that so we may prosper, and it may goe well with vs. *Amen.*

FINIS.